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“burden,” Isa. 13:1—14:27, would be simplified and something would be done to establish the unity of the entire book, seeing that 13:1, 2, contains, as Delitzsch observes, chaps. 40–66 *in nuce*. The key to the date is furnished in 14:28, which follows without break the postscript (14:24–27) to the parable and introduces the oracle against Philistia. This oracle was uttered in 727 B.C. *before* the death of King Ahaz, but after that of Tiglath-Pileser, for the rod which had smitten Philistia (734 B.C.) was already broken. In subjugating Babylon and reigning two years as its legitimate king, Tiglath-Pileser outdid all his Assyrian predecessors. This was his distinguishing act, and Isaiah not unnaturally mentioned him in terms of his last and greatest achievement. Then, too, it would have been out of place in the “burden of Babylon” to have used any other title. Again, unless there were a union of the thrones of Babylon and Assyria, the relation of 14:24–27 to the preceding would be inexplicable. Further, the references to the towering potentate of this chapter point to Tiglath-Pileser; he was in truth a world-ruler (14:13, 16, 17), not a petty Chaldean king; he fixed yearly tributes, and a denationalization (14:6, 17) characterized his policy of imperial centralization; he died suddenly (14:5, 12, 19) and his dynasty ceased in five years (14:21, 22). The predicted vengeance on Babylon as distinct from that announced against her great king was executed by Sennacherib, who not improbably made use of an alliance with the Medes (13:17, 18). The utter destruction of the city and its inhabitants and the flooding of its site (13:15, 16, 19–22; 14:23) tallies with the cuneiform account.

Has Jesus a Place in the Gospel?

One of the issues raised by Harnack's *Das Wesen des Christentums* is discussed by Dr. Karl Schmidt in the *Neue kirchliche Zeitschrift* for December: Has Jesus a place in the gospel which, according to the synoptists, he himself preached? The conclusion reached is that Jesus belongs in it not merely as far as his preaching has himself, the crucified and risen one, for its object, but also as far as he testified to himself, the Son of man, as the one in whose person the kingdom of God had already begun to be realized, so that it could already be taken possession of by faith. For this reason alone, but for this reason also in a true sense, can the message of Jesus be named a gospel. For this reason Mark in his condensed characterization of Jesus' message added the πιστεύετε ἐν τῷ εὐαγγελίῳ to the μετανοείτε. For this reason he gave his narrative the title: ἀρχὴ τοῦ εὐαγγελίου Ἰησοῦ Χριστοῦ. The message

of Jesus is the gospel, not yet in its completed form, but in the initial form which suited the historical progress of actual revelation as the step immediately preceding the apostolic message which bore witness that that had already occurred which was still future for Jesus. Both the unity and the differences of these two steps of New Testament revelation are grasped clearly and surely by the synoptists.

Paul's Use and Conception of Prayer.

In the *Protestantische Monatshefte* for November an interesting study of this subject is presented by Pastor Böhme, who says: Paul himself prays unceasingly, and exhorts his readers to do the same. Although there is a certain uniformity in the doxologies and in his expressions of thanksgiving and praise, yet prayer with him has not received a stereotyped form, but is rather the free expression of his inner life. He prays only to God, and never to Christ. Paul separates prayer from the nature of man, and transfers it to the spirit which God sends to him. Man's human weakness renders him incapable of prayer, but not of faith. Prayer is a result of man's salvation, hence is one of the Christian virtues.

In accordance, then, with Paul's view, prayer loses its fervor and becomes more cold and reflective than in the gospels. Further, Paul cannot pray for the gift of salvation, otherwise prayer would become an action or means leading to man's salvation, which is contrary to his teaching. Again, there is little said regarding the answering of prayer, and, indeed, little incentive to expect an answer, since prayer has no part in the obtaining of salvation, and the material things of life have scarcely any place in prayer. In Paul, the prime motive to pray is found, not in man himself, but in the will of God, in the spirit which God gives him. His theory of prayer is on a lower plane than that of the synoptic gospels.

The Ancient and Modern Interpretation of Scripture.

Professor Findlay, in the *London Quarterly Review* for January, urges that the Scriptures require interpretation. The difficulties inherent in the subject-matter, the form and setting of Scripture, the national idiosyncracies characterizing the ancient Israelites during the growth of the Bible—all these phenomena demand trained expositors. The exegesis of the Bible begins within the Bible itself. The prophets and psalmists are interpreters of Hebrew life and tradition. The New Testament writers interpret the Scriptures of the Old Testament, as well